

A
DECLARATION
OF THE
TRUE MANNER OF

knowing Christ crucified.

GALAT. 16. 14.

*God forbid that I should reioyce but in
the Crosse of our Lord Iesus
Christ. &c.*



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To the Reader.

IT is the common sin of men at this day, and that in the very places of learning, that Christ crucified is not knowne as he ought. The right knowledge of whom, it is not to make often mention of his death and passion and to call him our Saviour, or to handle the whole mysterie of God incarnate soundly and learnedly, though that bee a worthy gift of God: but first of all, by the consideration of the passion to bee touched with an inward and lively feeling of our sinnes, for which our Redeemer suffered the pangs of hell, and to growe to a thorough dislike of our selues, and our lines past for them, and from the ground of the heart to purpose a reformation and a conformitie with Christ in all good duties—



To the reader.

ties that concerne man: secondly, in the passion, as in a myrror, to behold, and in beholding to labour to comprehend the length, the breadth, the height, the depth of the loue of the Father that gaue his owne deare Son to death; and the goodnesse of the Sonne that loved his enemies more then himselfe, that our hearts might bee rooted and grounded in the same loue, and bee further inflamed to loue God againe.

To further this true manner of knowing Christ crucified, I haue penned these few lines; read them at thy leisure, and haue care to put them in practise: otherwise thou art but an enemy of the crosse of Christ, though thou professe his name neuer so much.

Lan. 3. 1596.

W. Perkins.



OF THE RIGHT
knowledge of Christ
crucified.



T is the
most excel-
lent & wor-
thy part
of diuine
wisedome,
to, know

*Christ crucified. The Prophet
Esay saith, The knowledge of my
righteous seruant, that is, Christ
crucified, shall iustifie many.*

*And Christ himselfe saith, This
Ioh. 17. 2. is life eternall to know thee the one-
ly God, and whom thou hast sent*

*1. Cor. 2. 1 Iesus Christ. And Paul saith, I
haue decreed to know nothing a-
mong you, but Iesus Christ, and
him crucified. Againe, God
forbid*

of Christ crucified. 3

forbid that I should reioyce in a- Gal. 6. 14.
ny thing but in the Crosse of our Phil. 3. 5.
Lord Iesus Christ. Againe, I
thinke all things but losse for the
excellent knowledge sake of Christ
Iesus my Lord, and do iudge them
but dung that I might winne
Christ.

In the right way of know-
ing *Christ crucified*, two points
must be considered; one, how
Man for his part is to know
Christ: the other, how he is to
be knowne of man.

Touching the first; Man
must know Christ, not gene-
rally and confusedly, but by a
liuely, powerfull, & operative
knowledge: for otherwise the
deuils themselves know Christ.

In this knowledge three
things are required. The first
is *notice or consideration*, where-
by thou must conceiue in
A 3 minde

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minde, vnderstand, and seriously bethinke thy selfe of Christ as he is reueiled in the historie of the Gspell; & as hee is offered to thy *particular person* in the ministerie of the word and Sacraments. And that this consideration may not be dead and idle in thee, two things must bee done: first thou wilt labour to feele thy selfe to *stand in neede* of Christ crucified, yea to stand in excessive neede euen of the very least droppe of his blood, for the washing away of thy sins. And vnlesse thou thoroughly feelest thy selfe to *want* all that goodnesse and grace that is in Christ, and that thou euen standest in extreame neede of his passion, thou shalt neuer learne or teach Christ in deed and truth. The second thing
is

is, with the vnderstanding of the doctrine of Christ to ioyne thirsting, whereby man in his very soule and spirit longs after the participation of Christ and faith in this case, as *Sampson* said, *Give mee water, I die for thirst.*

The second part of knowledge is *application*, whereby thou must know and beleue not onely that Christ was crucified, but that he was crucified for *thee*, for *thee*, I say, in particular. Heere two rules must be remembered and practised: one, that Christ on the crosse was *thy* pledge and surety in particular, that he then stood in the very roome and place in which thou thy selfe in thine owne person shouldest haue stood: that thy very personall and particular sinnes

A 4 were

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were imputed and applyed to him, that he stood guiltie, as a malefactor for them, and suffered the very pangs of hell, and that his sufferings are as much in acceptation with God, as if thou haddest borne the curse of the Law in thine owne person eternally. The holding and beleeuing of this point is the very foundation of religion, as also of the Church of God. Therefore in any wise bee carefull to apply Christ crucified to thy selfe: and as *Elizens* when hee should reuiue the childe of the Shunamite, went vp and lay vpon him, and put his mouth vpon his mouth and his hands vpon his hands, and his eyes vpon his eyes, and stretched himselfe vpon him: euen so, if thou woulded be re-
uiued

2. King. 4
34.

uiued to euerlasting life , thou must by faith , as it were set thy selfe vpon the crosse of Christ, and apply thy hands to his hands, thy feete to his feete, and thy sinfull heart to his bleeding heart: and content not thy selfe with *Thomas* to put thy finger into his side, but euen diue and plunge thy selfe wholly both body and soule into the wounds and blood of Christ. This will make thee to cry with *Thomas*, and say, *My Lord, my God*, and this is to bee crucified with *Christ*. And yet do not content thy selfe with this, but by faith also descend with Christ from the crosse to the graue, and burie thy selfe in the very buriall of Christ: and then looke as the dead souldier tumbled into the
grace

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graue of *Elizens* was made aliue at the very touching of his body, so shalt thou by a spirituall touching of Christ dead and buried, bee quickned to life euerlasting. The second rule is, that Christ crucified is *thine*, beeing really giuen thee of God the Father, euen as truely as houses and land are giuen of earthly fathers to their children: this thou must firmly hold and belecue; and hence it is that the benefits of Christ are before God ours indeed for our iustification and saluation.

The third point in liuely knowledge is, that by all the *affections* of our hearts wee must be carried to Christ, and as it were transformed into him. Whereas he gaue himselfe wholly for vs, wee can do

no lesse then bestow our hearts
vpon him. Wee must there-
fore labour aboute all, follow-
ing the Martyr *Ignatius*, who
said that CHRIST, *his loue*
was crucified. Wee must va-
lue him at so high a price, that
hee must bee vnto vs better
then tenne thousand Worlds :
yea all things which wee enioy
must bee but as *drosse and dung*
vnto vs in respect of him.
Lastly all our ioy, reioycing
comfort and confidence must
bee placed in him. And that
thus much is requisit in know-
ledge, it appears by the com-
mon rule of expounding
Scripture, that *words of know-*
ledge imply affection. And in-
deede it is but a knowledge
swimming in the braine,
which doeth not alter and dis-
pose the affections and the
whole

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whole man.

Thus much of our knowledge. Now followes the second point, how Christ is to bee knowne, hee must not bee knowne barely as God, or as man or as a Iew borne in the tribe of Iudah, or a terrible and iust iudge, but as he is our redeemer and the very price of our redemption: and in this respect hee must be considered as the common *Treasurie* and *store-house* of Gods Church, as Paul testifieth when hee saith.

Col. 1. 3. *In him are all the treasures of knowledge and wisdom hid: and againe, Blessed be God, which hath blessed vs with all spirituall blessings in Christ,* And Saint

Eph. 1. 4. *John saith, that of his fulnesse we receiue grace for grace.* Here

John 1. 16. then let vs marke that all the blessings of GOD, whether spirituall

of Christ crucified. II

spirituall or temporall, all I say, without exception, are conueyed vnto vs from the Father by Christ: and so they must bee receiued of vs, and no otherwise. That this point may bee further cleared, the benefites which wee receiue from Christ, are to bee handled, and the manner of knowing them. The benefites of Christ are three, his *Merit*, his *Vertue*, his *Example*.

The *Merit* of Christ, is the *value* and *price* of his death and passion, whereby any man is perfectly reconciled to God. This reconciliation hath two parts, *Remission* of sinnes, and *acceptation* to life euerlasting. Remission of sinnes, is the remoouing, or the abolishing both of the *guilt* and *punishment* of mans sinnes. By *guilt*
I vn-

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I vnderstand a *subiection* or *obligation* to punishment, according to the order of diuine iustice. And the punishment of sinne is the *malediction* or *curse* of the whole lawe, which is the suffering of the first and second death. *Acceptable* to life euerlasting, is a giuing of right and title to the kingdome of heauen, and that for the merit of Christs obedience imputed. Now this benefit of reconciliation must bee knowne not by conceit and imagination, not by carnall presumption; but by the inward testimony of Gods *Spirit* certifying our consciences thereof, which for this cause is called the *spirit of Reuelation*. And that wee may attaine to infallible assurance of this benefit, wee must call to minde

minde the promises of the Gospell touching remission of sinnes, and life euerlasting: this being done, wee must further *strive* and indeauour by the assurance of Gods Spirit to apply them to our selues, and to belecue that they belong vnto vs; and we must also put our selues often to all the exercises of inuocation and true repentance. For in and by our crying vnto heauen to God for reconciliation, comes the assurance thereof, as Scripture and Christian experience makes manifest. And if it so fall out, that any man in temptation apprehend and feele nothing but the furious indignation and wrath of God, against all reason and feeling hee must holde to the merit of Christ; and know a
point

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point of religion heard to bee learned, that God is a most loving father to them that haue care to serue him, euen at that instant when hee shewes him selfe a most fierce and terrible enemy.

From the benefit of *reconciliation* proceede foure benefits. First, that excellent *peace of God*, that passeth all vnderstanding, which hath fixe parts. The first is. *peace with God and the blessed Trinitie*. Rom. 5. 1. *Being iustified, wee haue peace with God*. The second, *peace with the good Angels*. Ioh. 1. 15. *Yee shall see the Angels of God ascending and descending from the Sonne of man*: And that Angels like armies of souldiers incampe about the seruants of God, and as nourses beare them

them in their armes that they be neither hurt by the diuell and his angels, nor by his instruments, it proceeds of this, that they being of Christ are partakers of his merits. The third is, *peace* with all such as feare God, & beleue in Christ This *Esay* foretold when hee said, that the *Woolfe shall dwell with the Lambe, and the Leopard with the Kidde, and the Calse & the Lion and a fatte beast together, & that a little Childe should leadethem, &c. 11. v. 6.* The fourth is, *peace* with a mans owne selfe, when the conscience washed in the bloud of Christ, ceaseth to accuse and terrifie: and when the will, affections, and inclinations of the whole man are obedient to the minde inlightned by the spirit & word of God, Colosse.

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loss. 3. *Let the peace of God rule in your hearts.* The fift is peace with enemies, and that two wayes. First, in that such as beleue in Christ, seeke to haue peace with all men, hurting none but doing good to all: secondly, in that God restraines the malice of the enemies: and inclines their hearts to bee peaceable. Thus God

Chap. 9

brought Daniel into lone and fauour with the chiefe of the Eunuches. The last is peace with all creatures in heauen and earth, in that they serue for mans saluation. Psa. 91. 13. *Thou shalt walke upon the lyon and the aspe: the young lyon and the dragon shalt thou tread vnder foote.* Hos. 2. 18. *And in that day will I make a couenant for them with the beast of the field and with the foules of heauen.*

Now

Now this benefit of peace is knowne partly by the testimony of the spirit, and partly by a daily experience thereof.

The second benefit is a *recovery* of that *right* and *title*, which man hath to all creatures in heauen, and earth, and all temporall blessings; which right *Adam* lost to himselfe and euery one of his posteritie, 1. Cor. 3. 22 *Whether it be the world, or life, or death: whether they bee things present, or things to come, all are yours.* Now the right way of knowing this one benefit is this: When God vouchsafeth meat drinke, apparell houses lands &c. wee must not barely consider them as blessings of God, for that very heathen men, which know not God, can doe; but wee must acknowledge

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knowledge and esteeme them as blessing proceeding from the speciall loue of God the Father, whereby hee loues vs in Christ; and procured vnto vs by the merit of Christ crucified: and wee must labour in this point to be setled and perswaded: and so oft as wee see and vse the creatures of God for our owne benefit, this point should come to our mindes. Blessings conceived apart from Christ are misconceiued: whatsoeuer they are in themselues, they are no blessings to vs but in and by Christs merit. Therefore this order must bee obserued touching earthly blessings: for wee must haue part in the merit of Christ, and then secondly by meanes of that merite, aright before God, and
com-

comfortable vse of the things
wee enioy. All men that haue
and vse the creatures of God
otherwise as gifts of God, but
not by Christ, vse them but
as flat *usurpers* and theeuers.
For this cause it is not suffici-
ent for vs generally and con-
fust dly to know Christ to bee
our Redeemer; but wee must
learne to see, know, and ac-
knowledge him in euery par-
ticular gift & blessing of God.
If men vsing the creatures of
meat and drinke, could, when
they behold them, withall by
the eye of faith behold in them
the merit of Christs passion,
there would not bee so much
excesse and ryot, so much
surfetting and drunkenness as
there is: and if men could con-
sider their houses and landes,
&c. as blessings to them, and
that

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that by the fountaine of blessing the *merits* of Christ, there should not bee so much fraude and deceit, so much iniustice, and oppression in bargaining, as there is:

That which I haue now said of meates, drinckes, apparell, must likewise bee vnderstood of Gentry and Nobilitie, in as much as Noble birth without new birth in Christ, is but an earthly vanity: the like may be said of physicke, sleepe, health, liberty, yea of the very breathing in the aire. And to goe yet further in our recreations Christ must be knowne. For all recreation stands in the vse of things indifferent, and the holy vse of all things indifferent, is purchased vnto vs by the blood of Christ, For this cause it is very meete that Christian men

Consider
Col 3. 11
and 2. 10

men and women should with their earthly recreatiōs ioyne spirituall meditation of the death of Christ, and from the one take occasion to bethinke themselves of the other. If this were practised, ther should not be so many vnlawfull sports & delights, and so much abuse of lawfull recreation as there is.

The third benefit is, that all crosses, afflictions, and iudgements whatsoeuer, cease to be curses and punishments to them that are in Christ; and are onely meanes of *correcti-
on* or *triall*; because his death hath taken away not some few parts; but all and euery part of the curse of the whole law. Now in all crosses, Christ is to be knowne of vs on this manner. We must iudge of our afflictions as chastisements or
trials

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trialls, proceeding not from a
 reuenging iudge, but from
 the hand of a bountifull and
 louing father; and therefore
 they must be conceiued in and
 with the merit of Christ: and
 if wee doe otherwise regard
 them, we take them as curses
 and punishments of sinne.
 And hence it followes, that
 subiection to Gods hand in
all crosses, is a marke and badge
 of the true Church.

The last benefite is, that
 death is properly no death,
 but a rest or sleepe. Death,
 therefore must be knowne and
 considered not as it is set forth
 in the law, but as it is altered
 and changed by the death of
 Christ, and when death comes
 wee must then looke vpon it
 through Christs death, as
 through a glasse: and thus it
 will

will appeare to bee but a passage from this life to euerlasting life.

Thus much of the *merit* of Christ crucified. Now followes his *vertue*, which is the power of his Godhead, whereby hee creates new hearts in all them that beleue in him, and makes them new creatures. This vertue is double: the first is the *power of his death*, whereby hee freed himselfe from the punishment and imputation of our sinnes: and the same vertue serueth to mortifie and crucifie the corruptions of our mindes, willes, affections, euen as a corasue doth wast and consume the rotten and dead flesh in any part of mans body.

The second, is the *vertue of Christs resurrection*, which is

B also

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also the power of his God-head, whereby hee raised himselfe from death to life: and the very same power serueth to raise those that belong to Christ, from their sinnes in this life, and from the graue in the day of the last iudgement. Now the knowledge of this double vertue must not be onely speculatiue, that is, barely conceiued in the braine, but it must be experimentall: because we ought to haue experience of it in our hearts & liues: and we should labour by all meanes possible to feele the power of Christs death killing and mortifying our sinnes, and the vertue of his resurrection in the putting of spirituall life into vs, that wee might bee able to say that wee liue not, but that Christ

Christ liues in vs. This was one of the most excellent and principall things which *Paul* sought for, who saith, *I haue counted all things losse, and doe iudge them to bee dung, that I may know him, and the vertue of his resurrection.* Phil. 3. 10.

And hee saith, that this is the right way to know and learne Christ, *to cast off the old man, which is corrupt through the deceineable lusts, and to put on the new man, which is created in righteousness and true holinesse,* Eph. 4. 24.

The third benefit is the example of Christ. We deceiue our selues, if we thinke that he is onely to bee knowne of vs as a Redeemer, and not as a *spectacle or patterne* of all good duties, to which wee ought to conforme our selues. Good

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men indeede, that haue beene
or in the present are vpon the
earth the seruants of God,
must bee followed of vs: but
they must bee followed no o-
therwise then they follow
Christ, and Christ must bee
followed in the practise of e-
uery good duty that may con-
cerne vs without exception
simply and absolutely. 2. Cor.

II. I.

Our conformity with Christ
stands either in the framing of
our inward and spirituall life,
or in the practise of outward
and morall duties.

Conformitie of spirituall
life is, not by doing that which
Christ did vpon the crosse and
afterward, but a doing of the
like by a certaine kinde of imi-
tation. And it hath foure
parts. The first is, a *spirituall*
oblation

oblation. For as Christ in the garden, and vpon the Crosse, by prayer made with strong cryes and teares, presented and resigned himselfe to bee a sacrifice of propitiation to the iustice of his Father for mans sinne: so must wee also in prayer present and resigne our selues, our soules, our bodies, our vnderstanding, will, memory, affections, and all wee haue to the seruice of God, in the generall calling of a Christian, and in the particular callings in which hee hath placed vs. Take an example in *David*: *Sacrifice and burnt offering* (saith hee) *thou wouldest not, but eares thou hast pierced vnto me; then said I, loe I come: I desire to doe thy will, O God, yea thy Law is within my heart.* Psalme 40. 7.

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The second is, *conformity in the Crosse* two wayes. For first as hee bare his owne Crosse to the place of execution : so must wee as good disciples of Christ, deny our selues, take vp all the crosses and afflictions that the hand of God shall lay vpon vs. Againe, we must become like vnto him in the crucifying and mortifying the masse and body of sinne which we carry about vs. Gal. 5. 24. *They which are Christs, haue crucified the flesh with the afflictions and lusts thereof.* We must doe as the Iewes did, wee must set vp the crosses and gibbets whereon we are to fasten and hang this flesh of ours, that, the sinne and corruption that cleaues and stickes vnto vs, and by the sword of the Spirit wound it
euen

euē to death. This beeing done, wee must yet goe further and labour by experience to see and feele the very death of it, and to lay it as it were in a graue neuer to rise againe: and therefore wee should daily cast new moulds vpon it. The third is, *a spirituall resurrection*. whereby wee should by Gods grace vse meanes that wee may euery day more and more come out of our finnes, as out of a loathsome graue; to liue vnto God in newnesse of life, as Christ rose from his graue. And because it is an hard matter for a man to come out of the graue or rather dungeon of his finnes, this worke cannot be done at once but by degrees, as God shall giue grace. Concerning we lye by nature dead in our

B 4 finnes,

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sinnes, and stinke in them as loathsome carrion, first wee must beginne to stirre our selues as a man that comes out of a swowne. awakened by the word and voice of Christ sounding in our deafe eares; secondly, we must raise vp our minds to a better state and condition, as wee vse to raise vp our bodies: after this we must put out of the graue first one hand, then the other. This done, wee must doe our endeaour as it were vpon our knees, at the least to put one foote out of this sepulcher of sinne, the rather when we see our selues to haue one foote of the body in the garue of the earth, that in the day of iudgement we may be wholly deliuered from all the bondes of corruption. The fourth
part

part is, a spirituall ascension into heauen, by a continuall eleuation of the heart and mind to Christ sitting at the right hand of the Father, as Paul saith, *Have your conuersation in heauen: and, If yee be risen with Christ, seeke the things that are above.*

Conformitie in morall duties, is either generall or speciall. Generall, is to bee holy as hee is holy. Rome. 8. 29. *These whom hee knew before hee hath predestinate to be like the image of his Sonne, that is, not onely in the crosse, but also in holinesse and glory. 1. Ioh. 3. Hee which hath this hope purifieth himselfe euen as hee is pure.*

Speciall conformitie, is chiefly in foure vertues, Faith Lone, Meekenesse, Humilitie.
We

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Wee must bee like him in faith. For as he, when he apprehended the wrath of God, and the very pangs of hell were vpon him, wholly stayed himselfe vpon the aide, helpe, protection, and good pleasure of his Father, euen to the last: so must wee by a true and liuely faith depend wholly on Gods mercy in Christ, as it were with both our hands, in peace, in trouble, in life, and in the very pangs of death: and wee must not in any wise let our hold goe; no, though we should feele our selues descend to hell.

Wee must bee like him in meekenesse. Matth. 11. verse 28. *Learne of mee that I am meeke and lowly.* His meekenesse shewed it selfe in the patient bearing of all iniuries and abuses.

buses offered by hands of sinnefull and wretched men, and in the suffering of the curse of the Law, without grudging or repining, and with submission to his Fathers will in all things. Now the more wee follow him herein, the more shall wee bee *conformable* to him in his death and passion. *Phil. 3.10.*

Thirdly, hee must bee our example in *Loue*: he loued his enemies more then himselfe, *Eph. 5. 4. Walke in loue, euen as Christ loued vs, and hath giuen himselfe for vs an oblation and sacrifice of a sweete smelling sa- uour vnto God.* The like loue ought wee to shew, by doing seruice to all men in the compasse of our callings, & by being all things to al men (as *Paul* was) that we might doe them
all

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all the good wee can, both for
body and'soule, 1. Cor. 9. 19.

Lastly, wee must follow
Christ in *humilitie*, whereof
hee is a wonderfull spectacle,
in that being God, hee became
man for vs: and of a man be-
came a worme that is troden
vnder foote, that hee might
saue man. Phil. 2. 5. *Let the
same minde bee in you, that was
in Iesus Christ, who being in
the forme of God, humbled him-
selfe, and became obedient to the
death, even to the death of the
Crosse.*

And here wee must obserue
that the *example* of Christ
hath something more in it
then any other example hath
or can haue: for it doeth not
onely shew vs what we ought
to doe (as the examples of o-
ther men doe) but it is a *remedy*
against

against many vices, and a *mo-*
tive to many good duties.
First of all the serious confi-
deration of this, that the very
Sonne of God himselfe suffer-
ed all the paines and torments
of Hell on the Crosse for our
sinnes, is the proper and most
effectuall meanes to stirre vp
our hearts to a godly sorrow
for them. And that this thing
may come to passe, euery
man must bee settled without
doubt, that hee was the man
that crucified Christ; that he
is to bee blamed as well as *Is-*
das, *Herod*, *Pontious Pilate*,
and the Iewes: and that his
sinnes should bee the nailes,
the speares, and the thornes,
that pierced him. When this
meditation beginnes to take
place, bitternesse of spirit with
wailing and mourning takes
place

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place in like manner, Zach.
12. 10. *And they shall looke up-
on him whom they haue pear-
ced, and they shall lament for
him, as one lamenteth for his one-
ly Sonne,* Peter in his first
Sermon strooke the Iewes
as with a thunder-clap from
Heauen, when hee said vnto
them, *Yea haue crucified the
Lord of glory,* so as the same
timethreethousand men were
pricked in their hearts, and
said, *Men and brethren what
shall we doe to bee saved?* A-
gaine, if Christ for our sinnes
shed his heart blood: and if
our sinnes made him sweate
water and blood, oh then why
should not wee our selues
shed bitter teares, and why
should not our hearts bleed
for them? He that findes him-
selfe so dull and hardened
that

that the passion of Christ doth not humble him, is in a lamentable case, for there is no faith in the death of Christ, effectually in him as yet.

Secondly, the meditation of the passion of Christ is a most notable meanes to breed repentance and reformation of life in time to come. For when we begin to thinke that Christ crucified, by suffering the first and second death, hath procured vnto vs remission of all our sinnes past, and freed vs from hell, death, and damnation: then if there bee but a sparke of grace in vs, we begin to bee of another minde and to reason thus with our selues: What? hath the Lord beene thus mercifull vnto me, that am in my selfe but a fire-bran of hell, as to free me from
de-

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deserued destruction and to receiue mee to fauour in Christ? Yea, no doubt hee hath, his name bee blessed therefore: I will not therefore sinne any more as I haue done, but rather indeauour hereafter to keepe my selfe from euery euill way. And thus faith purifies both heart and life.

Thirdly, when thou art in any paine of body and sicknes, thinke how light these are, compared to the agony and bloodie sweate, to the crowne of thornes and nailes of Christ. When thou art wronged in word or deede by any man, turne thine eye to the crosse consider how meekely he suffered all a buses for the most part in silence, and prayed for them that crucified him.

When

When thou art tempted with pride or vaine-glorie, consider how for *thy* proper sinne Christ was despised, and mocked; and condemned among theeues. When anger and desire of reuenge inflame thine heart, thinke how Christ gaue himselfe to death to saue his enemies, euen then when they did most cruelly intreat him; and shed his blood: and by these meditations, specially if they bee mingled with faith, thy minde shall be eased.

Thus wee see how *Christ crucified* is to bee knowne: and hence ariseth a three folde knowledge: one of God, the second of our neighbours, the third of our selues.

Touching the first, if wee would knowe the true God aright, and know him to our
sal-

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salution, wee must knowe him onely in *Christ crucified*. God in himselfe and his owne maiestie is inuisible, not onely to the eyes of the body, but also to the very minds of men, and hee is reuealed to vs onely in Christ, in whom hee is to bee seene in a glasse. For in Christ hee seereth forth and giues his iustice, goodnesse, wisdom, and himselfe wholly vnto vs. For this cause hee is called the *brightnesse of the glorie*, and the *ingrauen forme of the person of the Father*. Heb. 1. 3. and the *image of the inuisible God*. Coloss. 1. 15. Therefore wee must not know God and seeke him any where else but in Christ: and whatsoeuer out of Christ comes vnto vs in the name of God, is a flat idol of mans braine.

As

As for our neighbours, those especially that are of Christs Church, they are to bee knowne of vs on this manner: When we are to doe any dutie vnto them, wee must not barely respect their persons, but *Christ crucified* in them, and them in Christ. When *Paul* persecuted such as called on the name of Christ, hee then from heauen cryed, *Saul, Saul, why persecutest thou me?* Here then let this bee marked, that when the poore comes to vs for reliefe, it is Christ that comes to our doores, and saith, I am hungry, I am thirstie, I am naked: and let the bowels of compassion be in vs towardses them, as towardses Christ; vnlesse wee will heare that fearefull sentence in the day of iudgement, *Goe ye cursed*
into

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into Hell, &c. I was hungry and
ye fed me not : I was naked, and
ye did not cloath me, &c.*

Thirdly, the right knowledge of our selues ariseth of the knowledge of *Christ crucified*, in whom, and by whom we come to know fīue speciall things of our selues. The first, how grieuous our sinnes are, and therefore how miserable wee are in regard of them. If wee consider our offences in themselues, and as they are in vs, wee may soone bee deceiued, because the conscience being corrupted, often erreth in giuing testimony, and by that meanes maketh sinne to appeare lesse then it is indeed. But if sinne bee considered in the death & passion of Christ, whereof it was the cause, and the vilepesse thereof measured
by

by the vnspeakeable torments endured by the Sonne of God, and if the greatnesse of the offence of man bee esteemed by the endlesse satisfaction made to the iustice of God, the least sinne that is, will appeare to bee a sinne indeede, and that most grieuous and ougly. Therefore *Christ crucified* must bee vsed of vs as a myrrour or looking glasse, in which wee may fully take a view of our wretchednesse and miserie, and what wee are by nature. For such as the passion of Christ was in the eyes of men, such is our passion or condition in the eyes of God: and that which wicked men did to Christ, the same doeth sin & *Satan* to our wery soules.

The second point is, that men beleeuing in Christ, are
not

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not their owne, or Lords of themselves, but wholly both body and soule belong to Christ, in that they were giuen to him of God the Father, and hee hath purchased them with his owne blood. 1. Cor. 3. *We are Christs, and Christ Gods.* Hence it commeth to passe, (which is not to be forgotten that Christ esteemeth all the crosses and afflictions of his people, as his owne proper afflictions. Hence againe wee must learne to giue vp our selues both in body and soule to the honour and seruice of Christ whose we are.

The third is, that euery true beleeuer, not as hee is a man, but as he is a new man, or a Christian, hath his being and subsisting from Christ. *We are members of his body, of his*

his flesh, and of his bone. Eph. 5. 30. In which words, *Paul* alludes to the speech of *Adam*; Genes. 3. *Thou art bone of my bone, and flesh of my flesh*; and thereby hee teacheth, that as *Eue* was made of a ribbe taken out of the side of *Adam*; so doth the whole Church of God, and euery man regenerate, spring and arise out of the blood that streamed from the heart and side of *Christ crucified*,

The fourth is, that all good workes done of vs, proceede from the vertue and merit of *Christ crucified*; he is the cause of them in vs, and we are the causes of them in and by him *without me* (saith he) *yea can do nothing*: and, *Euery branch that beareth not fruit in mee*, marke well he saith, in mee, *hee taketh way,*

away. Ioh. 15. 2.

The first point is, that wee owe vnto Christ an endlesse debt. For hee was crucified onely as our surety & pledge, and in the spectacle of his passion wee must consider our selues as the chiefe debtors, & that the very discharge of our debt, that is, the sinnes which are inherent in vs, were the proper cause of all the endlesse paines and torments that Christ endured, that hee might set vs most miserable bankrupts at liberty from hell, death and damnation. For this his vnspeakable goodnes if wee doe but once thinke of it seriously, wee must needes confesse that wee owe our selues, our soules, and bodies, and all that we haue as a debt due vnto him. And so loone

as any man beginnes to know.
Christ crucified, he knowes his
owne debt, and thinkes of the
payment of it.

Thus wee see how Christ is
to bee knowne : now we shall
not neede to make much exa-
mination, whether this man-
ner of knowing and acknow-
ledging of Christ, take any
place in the world or no : for
fewe there bee that knowe
him as they ought. The Turke
euen at this very day knowes
him not, but as a Prophet.
The Iewe scorneth his *croffe*
and *passion*, The Popish Chur-
ches, though in word they
confesse him, yet doe they not
knowe him as they ought.
The Friers and Iesuits in their
sermons at this day common-
ly vse the *passion*, as a meanes
to stirre vp pittie and com-
passion.

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passion towards Christ, who being so righteous a man was so hardly entreated; and to inflame their hearts to an hatred of the Jewes, and *Judas*, and *Pontius Pilate*, that put our blessed Saviour to death; but all this may be done in any other historie.

And the seruice of God, which in that Church stands now in force by the Canons of the Councell of Trent, defaceth *Christ crucified*, in that the passions of Martyrs are made meritorious, and the very wood of the Crosse, their *only helpe*: and the Virgine *Marie*, the *Queen of heauen* and a *Mother of mercie*; who in remission of sinnes may commaund her Sonne: and they giue religious adoration to dumbe crucifixes made by
the

the hand and art of man.

The common Protestant likewise commeth short herein for three causes. First, whereas in word they acknowledge him to bee their Saviour, that hath Redeemed them from their euill conuersation, yet indeede they make him a *patron of their sinnes*. The thiefe makes him the receiuer, the murderer makes him his refuge, the adulterer (bee Caluin, in Gala. 2. 6. it spoken with reuerence vnto his maiesty) makes him the baud. For generally men walke on in their euill waies, some liuing in this sinne, some in that, and yet for all this, they perswade themselves that God is mercifull, and that Christ hath freed them from death and damnation. Thus Christ that came to abolish sinne, is made

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a maintainer thereof, and the common packe-horse of the world to beare euery mans burden. Secondly, men are content to take knowledge of the merite of Christs passion for the remission of their sinnes, but in the meane season the vertue of Christs death in the mortifying of sinne, and the blessed example of his passion, which ought to bee followed and expressed in our liues and conuersations, is little or nothing regarded. Thirdly, men vsually content themselves generally and confusedly to know Christ to bee their Redeemer, neuer once seeking in euery particular estate and condition of life, and in euery particular blessing of God, to feelee the benefite of his passion.

What

What is the cause that almost all the world liue in securitie, neuer almost touched for their horrible sinnes? surely the reason is, because they did neuer yet seriously consider that Christ in the garden lay groueling vpon the earth, sweating water and blood for their offences. Againe, all such as by fraude and oppression, or any kind of hard dealing sucke the blood of poore men: neuer yet knew that their sins drew out the heart blood of Christ. And proud men and women, that are puffed vp by reason of their attire, which is the badge of their shame, and neuer cease hunting after strange fashions, doe not consider that Christ was not crucified in gay attire, but naked, that hee might beare the whole shame

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and curse of the law for vs.

These and such like whatsoever they say in word, if we respect the tenour of their liues, are flat enemies of the crosse of Christ, and tread his precious blood vnder their feete.

Now then, considering this so weightie and speciall a point of religion is so much neglected, O man or woman, high or lowe, young or olde, if thou haue beene wanting this way, beginne for very shame to learne, and learning truly to *know* Christ crucified.

And that thou maiest attaine to this, behold him often, not in the wooden crucifixe after the Popish manner, but in the preaching of the word, and in the Sacraments, in which thou shalt see *him crucified* before thine eyes, *Galat. 3. 1.* Desire

not

not heere vpon earth to behold him with the bodily eye, but looke vpon him with the eye of true and liuely faith, applying him and his merits to thy selfe as thine owne, and that with broken and bruised heart, as the poore Israelites stung with fierie serpents euen to death, beheld the brazen serpent. Againe, thou must looke vpon him first of all in a *glasse* or *spectacle*, in which thou shalt see Gods glory greater in thy redemption, then in thy creation. In thy creation, appeared Gods infinite wisdom, power, and goodnesse: in thy redemption by the passion of Christ, his endlesse iustice and mercy. In the creation, thou art a member of the first *Adam*, and bearest his image: in thy re-

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redemption thou art a member of the second *Adam*, In the first, thou art endued with naturall life, in the second, with spirituall. In the first, thou hast in the person of *Eue* thy beginning of the rib of *Adam*; in the second, thou hast thy beginning, as thou art borne of God, out of the blood of Christ. Lastly, in the first, God gaue life in commanding that to bee which was not: in the second, hee giues life not by life, but by death, euen of his owne Sonne. This is the mystery vnto which the Angels themselues desire to looke into, *1. Pet. 1. 12*. Secondly, thou must behold him as the full price of thy redemption, & perfect reconciliation with God; & pray earnestly to God, that he would seale vp the same in thy

thy very conscience by his holy Spirit. Thridly, thou must behold Christ as an *example*, to whom thou must conforme thy selfe by regeneration. For this cause giue diligence, that thou maist by experience say that thou art dead, and crucified, and buried with Christ, and that thou risest againe with him to newnesse of life; that he enlightens thy minde and by degrees reformes thy will and affections, and giues thee both the will and the deede in euery good thing, and that thou maiest not faile in this thy knowledge, read the history of Christs passion, obserue all the parts and circumstances thereof, and apply them to thy selfe for thy full conuersion. When thou reade'st, that Christ went to the garden,

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garden, as his custome was where the Iewes might soonest attach him. consider that hee went to the death of the crosse for thy sinnes willingly and not of constraint; and that therefore thou for thy part shouldest doe him all seruice freely and franckly, *Psal* 110.

3. When thou hearest that in his agony, his soule was heauy vnto death, know it was for thy sins, and that thou shouldest much more conceiue heauinesse of heart for the same againe, that this sorrow of his is ioy and reioycing vnto thee, if thou wilt beleue in him; therefore *Paul* saith, I say againe, Reioyce in the Lord. When thou readeest that in the garden hee prayed lying gronelling on his face, sweating water and blood, beginne

to thinke seriously what an vnſpeakable measure of Gods wrath was vpon thy blessed Sauour, that did prostrate his body vpon the earth, and cause the blood to follow; and thinke that thy finnes must needes bee most hainous, that brought such blood and grievous paines vpon him. Also thinke it a very shame for thee to carry thy head to heauen with haugtie lookes, to wallow in thy pleasures, and to draw the innocent blood of thy poore brethren by oppression and deceit, for whom Christ sweat water and blood; and take an occasion from Christs agonie, to lay aside the pride of thy heart, to be ashamed of thy selfe, to grieue in heart, yea euen to bleed for thine owne offences, casting
downe

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downe and humbling thy
 selfe with *Ezra*, saying, O my
 God, I am confounded and
 ashamed to lift vp mine eyes
 vnto thee my God : for mine
 iniquities are increased, & my
 trespasse is growne vp into
 heauen. When thou readeſt
 that Christ was taken and
 bound, thinke that thy very
 sinnes brought him into the
 power of his enemies, and
 were the very bondes where-
 with he wastyed : thinke that
 thou shouldest haue beene
 bound in the very same man-
 ner, vnlesse hee had beene a
 suretie and pledge for thee :
 thinke also that thou in the
 selfe same manner art bound
 and tyed with the chaines of
 thine owne sinnes, and that
 by nature, thy will, affections,
 and whole spirit is ryed and
 chained

chined to the will of the diuell, so as thou canst doe nothing but that which hee wil-
leth: lastly, thinke and belecue
that the bonds of Christ serue
to purchase thy libertie from
Hell, Death and Damnation.
When thou hearest that hee
was brought before *Annas*
and *Caiphas*, thinke it was
meete, that thy surety and
pledge who was to suffer the
condemnation due vnto thee,
should by the high priest, as
by the mouth of God, bee
condemned: and wonder at
this, that the very coessentiall
and eternall Sonne of God, e-
uen the very soueraigne iudge
of the world, stands to bee
iudged, and that by wicked
men; perswading thy selfe that
this so great confusion comes
of thy sinnes. Whereupon
be-

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being further amazed at thy fearefull estate, humble thy selfe in dust & ashes, and pray God so to soften thy stonie heart, that thou maiest turne to him, and by true faith lay hold on Christ, who hath thus exceedingly abased himselfe, that his ignominie may be thy glory, and his arraignment thy perfect absolution. When thou readeest that *Barrabas* the murderer was preferred before Christ, though hee exceeded both men and Angels in holinesse; thinke it was to manifest his innocency, and that the very sinnes pulled vpon him the shamefull reproach; and in that for thy cause hee was esteemed worse then *Barrabas*, thinke of thy selfe as a most hainous and wretched sinner, and (as
Paul

Paul saith) the head of all sinners. When thou readeſt that he was openly and iudicially condemned to the curſed death of the croſſe, conſider what is the wrath and furie of God againſt ſinne, and what is his great and infinite mercy to ſinners : and in this ſpectacle looke vpon thy ſelfe, and with groanes of heart crie out, and ſay, O good God, what ſetteſt thou here before mine eyes? I, euen I haue ſinned, I am guiltie and worthie of damnation. whence comes this charge, that thy bleſſed Sonne is in my roome, but of thy vnſpeakable mercy? Wretch that I am, how haue I forgotten my ſelf, and thee alſo my God? O Sonne of God how low haſt thou abaſed thy ſelfe for me? Therefore giue
me

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me grace, O God, that beholding mine owne estate in the person of my Sauour thus condemned, I may detest and loathe my finnes that are the cause thereof, and by a liuely faith, imbrace that absolution which thou offerest mee in him, who was condemned in my stead and roome. O Iesu Christ, Sauour of the world, giue mee thy holy and blessed Spirit, that I may iudge my selfe, and bee as vile and base in mine owne eyes, as thou wast vile and base before the Iewes : also vnite mee vnto thee by the same Spirit, that in thee I may be as worthy to be accepted before God, as I am worthy in my selfe to bee detested for my finnes. When thou readest that he was clad in purple, and crowned with thornes,

thornes, mocked and spitte vpon, behold the euerlasting shame that is due vnto thee, and bee ashamed of thy selfe, and in this point conforme thy selfe to Christ, and bee content (as he was) to bee reproached, abused, and dispiſed, so it be for a good cause. When thou readeſt, that before his crucifying, hee was stript of all his cloathes, thinke it was, that hee beeing naked might beare thy shame on the croſſe, and with his most precious and rich nakednesſe couer thy deformitie. When thou readeſt the complaint of Christ, that hee was forſiken of his Father, conſider how hee ſuffered the pangs and torments of hell as thy pledge and ſurety. Learne by his vnſpeakable tormētſ what a feare-

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a fearefull thing it is to sinne
against God, and beginne to
renounce thy selfe, and detest
thy sinnes, and to walke as a
childe of light, according to
the measure of grace recei-
ued. When thou comdest to
die, set before thine eies Christ
in the midst of all his tor-
ments on the crosse : in behol-
ding of which spectacle to thy
endlesse comfort, thou shalt
see a paradise in the midst
of hell : God the father recon-
ciled vnto thee, thy Sauour
reacheth out his hands vnto
thee, to receiue thy soule vnto
him, and his crosse as a lad-
der to aduance it to eternall
glorie. Whereas hee cried a-
loud with a strong voice at the
point of death, it was to shew,
that he died willingly, without
violence or cōstraint from any

crea-

creatures, and that if it had so pleased him, hee could haue freed himselfe from death, and haue cast his very enemies to the very bottome of Hell.

When thou readest that hee commended his soule into the hands of his Father, consider that thy soule also (so bee it thou wilt beleue in him) is deliuered vp into the hands of God, and shall bee preserved against the rage and malice of all thine enemies, and hereupon thou mayest bee bold to commend thy spirit into the hands of God the Father. When thou readest of his death, consider that thy finnes were the cause of it, and that thou shouldest haue suffered the same eternally, vnlesse the Sonne of God had come in thy roome : againe, consider
by

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his death as a ranfome, and apprehend the fame by faith, as the meanes of thy life : for by death Christ hath wounded both the first and second death, and hath made his crosse to bee a throne or tribunall feate of iudgement against all his and thine enemies. When thou readeft of the trembling of the earth at the death of Christ, thinke with thy selfe, it did in his kinde, as it were, groane vnder the burden of the finnes of men in the world : and by his motion then, it signified that euenthou and the rest deserued rather to bee swallowed of the earth, and to goe downe into the pit aliue, then to haue any part in the merite of Christ crucified. When thou readeft of his buriall, thinke that it
was

was to ratifie his death, and to vanquish death euen in his owne denne. Apply this buriall to thy selfe, and belecue that it serues to make thy graue a bed of downe, and to free thy body from corruption. Lastly, pary to God that thou mayst feele the power of the spirit of Christ, weakning and consuming the body of sinne, euen as a dead corps rottes in the graue, till it be desolued to dust.

When thou hast thus perused and applyed to thy selfe the history of the passion of Christ, goe yet further, and labour by faith to see Christ crucified in all the workes of God, either in thee, or vpon thee. Behold him at thy table in meate and drinke, which is as it were a liuely Sermon and
a dai-

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a dayly pledge of the mercy of God in Christ. Behold him in all thine afflictions, as thy partner that pitieth thy case, and hath compassion on thee. Behold him in thy most dangerous temptations, in which the Deuill thundreth damnation, behold him I say, as a mighty *Sampson* bearing away the gates of his enemies vpon his owne shoulders: and killing more by death then by life, crucifying the diuell, euen then when hee is crucified, by death killing death: by entrance into the graue, opening the graue, and giuing life to the dead; and in the house of death spoiling him of all his strength and power. Behold him in all the afflictions of thy brethren, as though hee himselfe were naked, hungry, sicke

sicke, harbourlesse, and doe
vnto them all the good thou
canst, as to Christ himselfe.
If thou wouldest behold God
himselfe, looke vpon him in
Christ crucified, who is the in-
grauen image of the Fathers
person; and know it to bee a
terrible thing in the time of
the trouble of thy conscience,
to thinke of God without
Christ, in whose face the glory
of God in his endlesse mercy is
to bee scene, 2. *Corinthians* 4.
verse 6. If thou wouldest come
to God for grace, for comfort,
for saluation, for any blessing
come first to Christ hanging,
bleeding, dying vpon the
crosse, without whom there
is no hearing God, no hel-
ping God, no saving God,
no God to thee at all. In a
word, let Christ bee all things
with-

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without exception vnto thee,
Coloss. 3. 11. For when thou
praieſt for any bleſſing either
temporall or ſpirituall, bee it
whatſoeuer it will bee or can
bee, thou muſt aſke it at the
hands of God the Father, by
the merite and mediation of
Chriſt crucified. Now looke
as wee aſke bleſſings at Gods
hand, ſo muſt we receiue them
of him ; and as they are recei-
ued, ſo muſt wee poſſeſſe and
uſe them daily, namely, as gifts
of God procured to vs by the
merite of Chriſt: which gifts
for this very cauſe, muſt bee
wholly imploied to the ho-
nour of Chriſt.

FINIS



